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The CRISIS

Vol. 31—No. 4 FEBRUARY, 1926 Whole No. 184

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The Crisis

A Record of the Darker Races

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February, 1926

THE CRISIS MAGAZINE: Published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. Conducted by W. E. Burghardt DuBois; Jessie Redmon Fauset, Literary Editor; Augustus Granville Dill, Business Manager. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while THE CRISIS uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.

The March CRISIS will contain

The conclusion of Willis Richardson's play.

The prize essay by G. A. Steward.

Football in Negro Colleges in 1925, by Paul W. L. Jones.

An article "What is Wrong With Howard?"

Sororities and Fraternities.

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Mention THE CRISIS

THE CRISIS

Vol. 31 No. 4 FEBRUARY, 1926 Whole No. 184

OPINION of W. E. B. DU BOIS

THE DEFENSE FUND

THE COMPLETION OF A FUND of $70,000 and more for legal defense among American Negroes is an accomplishment of great and unusual significance. The significance does not lie in the amount of the fund; twelve or more million Negroes ought to give $70,000 a month in defense of their legal rights. Our accomplishment compared with what the Jews have been doing for their compatriots in Europe, Asia and America is absolutely insignificant. But it is not the amount; it is the definite beginning among us of the habit of giving and of giving systematically for definite objects.

We Negroes are the most generous people in the world but we give haphazard; we give to everybody and everything, and having given we seldom know what has become of our gift. This must be changed and changed radically; and the great service of the N. A. A. C. P. is not in the collecting of money, it is in showing when money ought to be given and for what, and then in the using of that money exactly for what it was given, in the most economical way and with clear periodic reports as to where the money went.

The fund which today, including monies raised in Detroit, amounts to $71,166.16 ought to be the beginning of more and more systematic generosity on our part. We must give for defense. We must give for education. We must give for social uplift. We ought to raise at least a million dollars a year.

THE NEWER SOUTH

THE NEW SOUTH of Henry Grady had nothing new for the Negro. And since that time thoughtful Negroes have received professions of friendship on the part of the white South with much salt. Nor can they be blamed for this: lynching, "Jim-Crow" cars, poor schools, segregation and insult form a difficult atmosphere in which to breathe the air of freedom, friendship and hope. But there can be no doubt but that the white South is changing; there is nothing revolutionary as yet, but leaven is working. Today as never before since 1863 there can be found in the white South a few intelligent and determined people who are willing to recognize black men as men—not as Super-men nor as morons, but as men. This group is not large; in no community is it in majority; only here and there is it self-conscious and vocal. But it exists and it is slowly growing in numbers and courage.

May we note a few evidences? Most of the circular matter sent out from the Atlanta headquarters of the Inter-racial movement is pure pro-Southern propaganda; but not all of it. Recently a resumé of Negro progress by Robert B. Eleazer was issued which was complete, sympathetic and beyond criticism. A Negro, Silas Parmore, extradited from New Jersey to Georgia over our protest, was tried and acquitted; and not only this but the Governor Walker, of Georgia, boasted of the fact. Mississippi is the nadir of the South; she murders, disfranchises and enslaves her labor;

she has neither literature, science nor art; no actor, singer or lecturer of note thinks of stopping there; only 90 of the 2 million residents of the state are in "Who's Who" and 26 of these because of positions they were elected to; the state has lynched and burned alive over 530 human beings in the last generation. Yet Mississippi this year for the first time in her history has issued a protest against lynching signed

"by Governor H. L. Whitfield, Speaker Thomas L. Bailey, of the House of Representatives, President J. N. Flowers, of the State Bar Association, a number of judges of the Supreme Court, members of Congress, prominent lawyers, educators, churchmen, and club women. Prominent place is given also to the recent anti-lynching statement made by the Mississippi Woman's Committee on Interracial Cooperation, which has since been affirmed by hundreds of Mississippi women at meetings throughout the State.

"An important section of the pamphlet is given to suggestions for the prevention of lynching, Sheriffs are urged to announce in advance that they expect to do their duty in every case, even at the risk of their own lives; to employ as deputies only those persons who agree to go to the same length in upholding the law; to ascertain the names of men who are opposed to mob violence and to swear these in as special deputies at the first sign of trouble; to remove to the jails of other counties prisoners threatened with mob violence; and to call upon the Governor to order out the National Guard if needed . . .

"The popular fallacy regarding the 'usual cause' of lynchings is also mercilessly exposed. Photographs of a recent lynching are shown and 'respectfully referred to the next Grand Jury'.

"State officials, members of the Bar Association, and other prominent people are distributing the pamphlet widely and are offering medals in each congressional district for the best essays on the subject by high school students".

In Kentucky the Inter-racial movement has ceased to be simply a method of stopping agitation by encouraging "white folk's niggers" and seems to be trying really to attack certain pressing problems of race contact; North Carolina is resolutely facing the problem of Negro education and has established a class A college. Roland Hayes has been heard by mixed audiences in Richmond, Louisville and Atlanta. A colored girl elected to represent the South in a national student organization was not displaced when the fact of her race was known.

But all those symptoms are of but passing significance except as they indicate these fundamental changes:

First, the definite breaking up of the effort of the South to present morally and socially a solid front to the world. The South is beginning to realize that the fight for righteousness in its borders as elsewhere in the world cannot conceal itself behind the apparent absolute agreement of all southern whites on the Negro problems. Until the Better South is willing openly and flatly to take a stand and to fight the Bourbon race reactionaries, they will find themselves circumvented and represented by the Worst South. There are signs that a few Southerners, and especially the younger men and women, are realizing this and are prepared to pay the heavy price.

Secondly, just as the South has hitherto heard with sympathetic and even exaggerated patience and respect the demands of extreme white Southern Negro haters, so too they must be willing now to listen to Negro "radicals". To read out of the congregation of decent, reasonable and law-abiding people those black folk who demand the ballot, equal education, the abolition of "Jim Crow" legislation, the abrogation of laws and customs which protect and encourage bastardy and prostitution, and right of social equals to social equality with those who wish it—to lynch such men morally is a coward's trick and a scoundrel's subterfuge and there are southern white men today who realize this as never before. To such men and to such women in the dawn of the nineteen hundred and

twenty-sixth year of the Prince of Peace, our hand and heart, comrades.

A QUESTIONNAIRE

THERE HAS LONG BEEN CONTROVERSY within and without the Negro race as to just how the Negro should be treated in art—how he should be pictured by writers and portrayed by artists. Most writers have said naturally that any portrayal of any kind of Negro was permissible so long as the work was pleasing and the artist sincere. But the Negro has objected vehemently—first in general to the conventional Negro in American literature; then in specific cases: to the Negro portrayed in the "Birth of a Nation"; in MacFall's "Wooings of Jezebel Pettyfer" and in Stribling's "Birthright"; in Octavius Roy Cohen's monstrosities. In general they have contended that while the individual portrait may be true and artistic, the net result to American literature to date is to picture twelve million Americans as prostitutes, thieves and fools and that such "freedom" in art is miserably unfair.

This attitude is natural but as Carl Van Vechten writes us: "It is the kind of thing, indeed, which might be effective in preventing many excellent Negro writers from speaking any truth which might be considered unpleasant. There are plenty of unpleasant truths to be spoken about any race. The true artist speaks out fearlessly. The critic judges the artistic result; nor should he be concerned with anything else".

In order to place this matter clearly before the thinking element of Negro Americans and especially before young authors, THE CRISIS is asking several authors to write their opinions on the following matters:

1. When the artist, black or white, portrays Negro characters is he under any obligations or limitations as to the sort of character he will portray?

2. Can any author be criticized for painting the worst or the best characters of a group?

3. Can publishers be criticized for refusing to handle novels that portray Negroes of education and accomplishment, on the ground that these characters are no different from white folk and therefore not interesting?

4. What are Negroes to do when they are continually painted at their worst and judged by the public as they are painted?

5. Does the situation of the educated Negro in America with its pathos, humiliation and tragedy call for artistic treatment at least as sincere and sympathetic as "Porgy" received?

6. Is not the continual portrayal of the sordid, foolish and criminal among Negroes convincing the world that this and this alone is really and essentially Negroid, and preventing white artists from knowing any other types and preventing black artists from daring to paint them?

7. Is there not a real danger that young colored writers will be tempted to follow the popular trend in portraying Negro character in the underworld rather than seeking to paint the truth about themselves and their own social class?

We have already received comments on these questions from Sinclair Lewis, Carl Van Vechten, Major Haldane MacFall and others. We shall publish these and other letters in a series of articles. *Meantime let our readers remember our contest for* $600 *in prizes and send in their manuscripts no matter what attitude they take in regard to this controversy. Manuscripts, etc., will be received until May* 1, 1926.

UNDERHILL

MAY'S LANDING, N. J., a town so mean that a Negro cannot buy a decent meal there or get a night's lodging, has been weeping. A colored man has left the town $100,000 to build a public gymnasium and other recreations for children. So the Ku Klux Klan and the Presbyterians and Methodists and Catholics who did not know he was on earth until yesterday followed him to his grave, prayed and wept and, *mirabile dictu,* buried him in Union Cemetery *"but not in the section reserved for colored citizens"!* Glory to God! Also we'll bet a cooky that in less than ten years no Negro children will be allowed in that gymnasium.

THE REWARD

THE SECRETARY stood in my office, thin and tired. He had had a hard month. How hard few knew,—25,000 letters, a room-full of driven, nervous clerks. A race seething about his ears. A nation listening. But it came through—ten thousand dollars, twenty thousand, thirty—fifty and more done. And then—applause. And then, as ever, a little low Lie. The Secretary said—"I don't understand how anybody—" But I, in wide wisdom, smiled. I understand. I know. Success means jealousy among little souls. The Liar loves a shining mark. What finer field for him than the day when Black America arose and lay quickly, willingly, eagerly over $40,000 on the altar of its own defense? It was a fine, free, unselfish thing, and yet the toads croaked. There is a humorous sheet in Chicago called the "Whip". It is a penny-dreadful that gets on the wrong side of every question of principle, having no principles of its own. It defended McKenzie of Fisk and then crawled over to the other side so awkwardly that it was funny rather than tragic. It is now mud-slinging with the editors of the *Messenger* to the delight of the gray-beards. Says the *Whip,* the N. A. A. C. P. is "claiming credit" for the Sweet case. O no! The N. A. A. C. P. is not spending its time on claims; *it is defending eleven victims of the mob.* And then comes the *Pittsburg Courier* which has had mental and physical dyspepsia ever since Coolidge forgot Vann. Their Simple Simon named Calvin cries: "When the fund first started it was the Sweet fund. Later it was stretched to include 'three other important cases.' "

That is a deliberate falsehood. In Secretary Johnson's first appeal October 30, 1925, he said: "We have begun to raise a $50,000 Legal Defense Fund. That fund will be used not only to defend Dr. O. H. Sweet and the other colored men who defended Dr. Sweet's home from a mob. It will be used, too, to fight, before the U. S. Supreme Court in Washington, residential segregation by private agreement among white property owners. It will be used, too, to challenge before the U. S. Supreme Court the white primary laws by which colored citizens are disfranchised in the South. We want $50,000 as the munitions of war for such a fight in behalf of justice for the Negro as has not been fought since the Civil War."

He repeated this statement several times. Of course Mr. Calvin's lies are of as little importance as his truth except as innocent bystanders may hear and think him worthy of credence. Yet Calvin has his points. His finishing sentence is a gem of English: "If this particular gold mine is worked too assiduously, it will prove a boomerang!"

This should stand with that classic: "I smell a rat. I see it brewing in the air. But I shall nip it in the bud!"

The Broken Banjo

A Prize Play

BY WILLIS RICHARDSON

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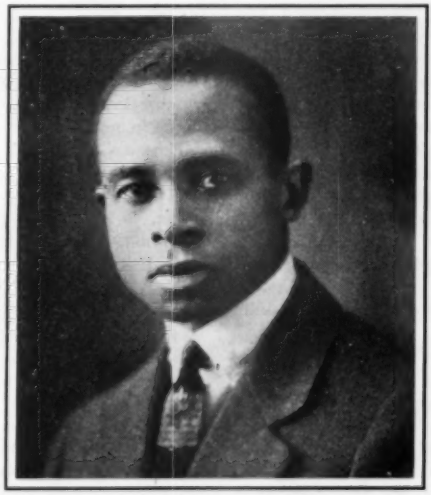
THIS play took the first prize of $75 *in our contest of* 1925. *It was produced in New York last August with great success. Mr. Richardson writes of himself:*

"I was born in Wilmington, N. C., November 5, 1889, and lived there until the riot of 1898, after which my parents came to Washington where I obtained whatever school education I have in the secondary and high schools. After being graduated from the M St. High School in 1910 I began working in the government service and began a serious study of Poetry, Drama and the Novel.



WILLIS RICHARDSON

"When I considered myself sufficiently well prepared I began to write plays, the first of which, besides four children's plays for THE BROWNIES' BOOK, was 'The Deacon's Awakening', brought to public view in THE CRISIS of November, 1920, and staged the following year at St. Paul, Minn. This was not much of a success and I remained unheard of until The Ethiopian Art Players under Raymond O'Neil very successfully produced 'The Chip Woman's Fortune' in Chicago, Washington and on Broadway in 1923. The following year my third play, 'Mortgaged', was staged by the Howard Players of Howard University under Montgomery Gregory and Alain Locke; and in May, 1925, the same play was staged by the Dunbar Dramatic Club in a Drama Tournament at Plainfield, N. J. The rare thing about this occasion was that out of the eight or ten clubs producing plays, one Negro club produced a Negro play by a Negro author. The play, which I consider one of my poorest, gained fourth place among some of the best American one-acters.

"Besides the production of 'the Broken Banjo' under the auspices of THE CRISIS in August, 1925, 'The Chip Woman's Fortune' is promised a production in November by The Negro Art Players, and 'Rooms For Rent', a new play, is promised production by the same group in December. This is all save that 'The New Negro' contains a new play 'Compromise', in which I have some confidence. My disappointment is that up to the present time none of my three-act plays has had an opportunity to be made visible."

CHARACTERS

Matt Turner.
Emma, his wife.
Sam, her brother.
Adam, her cousin.
A policeman.

THE dining room of Matt and Emma Turner is still and dark-looking, with a door at the right leading to the outside and at the left leading through the kitchen. There is a square table in the center of the room with two chairs, the only ones in the room, near it. A cupboard is at the rear and at the right of this is a window. At the left side below the door is a small closet concealed by curtains. When the play begins Matt, a short strongly-built man of thirty, is sitting at the left of the table picking a banjo. He is not by any means a good player, but his desire to play well is his religion. He plays on for a few min-

utes until his wife, Emma, a woman of twenty-seven, appears at the kitchen door.

Emma. (*In disagreeable tones.*)—Matt, for Gawd's sake stop that noise.

Matt. (*Looking up and stopping for a moment.*)—What the devil's the matter with you?

Emma.—Ah got a headache and Ah'm tired o' hearin' that bum music. It's a wonder you wouldn' find somethin' else to do. You c'n come out in the back yard and split me some wood if you want to.

Matt.—Didn' Ah work all night? You think Ah'm goin' to work all night then come home and split wood in the day time? If you don't like this music put your head in a bag, then you won't hear it.

Emma.—You ain't got no feelin's for nobody but yourself. You just got that old job, and before you got it Ah had to work ma hands almost off to keep things going; this is the thanks Ah get for what Ah done.

Matt.—You needn' throw that in ma face; you didn' have to work if you didn' want to.

Emma.—If Ah hadn' a' worked we'd a' gone to the poorhouse.

Matt.—Maybe we would a' been better off.

Emma.—If you wasn' so selfish you'd get along better; but you don't care a thing about nobody or nothin' but that old banjo.

Matt.—Is Ah got any cause to care about anything else?

Emma.—How about me?

Matt.—Well, that's diff'ent. If Ah didn' care nothin' about you Ah would 'a' been gone long ago. But what about me? Don't eve'ybody in town hate me? Don't your whole family despise the very ground Ah walk on?

Emma.—It ain't their fault.

Matt.—It is their fault. Didn' they all try to stop me from comin' to see you? Didn't Ah have to beat the devil out o' that black brother and cousin o' yours before they'd let me alone? And don't they hate me for it?

Emma. (*Defending her family.*)—Now, don't start to callin' nobody black, 'cause you ain't got no room to call nobody black. Sam and Adam is just as light as you is.

Matt.—Maybe they is, but they ain't as honest, and they ain't nothin' but loafin' jail-birds.

Emma.—Ah don't see where you get nothin' by throwin' that at me.

Matt.—You know it's the truth; and you know Ah ain't never been to jail.

Emma.—It ain't too late; don't be braggin'.

Matt.—You talk like you'd like to see me go to jail.

Emma.—You ought to have better sense than that.

Matt.—Well, here's somethin' Ah want to tell you about Sam and Adam before Ah forget.

Emma.—What?

Matt.—Ah want you to keep 'em out o' here. They don't do nothin' but loaf around all the time and come here to eat eve'ything they c'n get.

Emma.—Sam and Adam ain't doin' nobody no harm.

Matt.—Yes, they is; they're doin' me harm.

Emma.—How's they doin' you harm?

Matt.—They come here and eat up ma grub, then go round talkin' about me. Ah wouldn' mind givin' 'em a bite now and then if they was friends o' mine.

Emma.—Is you got any friends at all?

Matt.—No, Ah ain't got no friends. Ain't anybody likes me but you, and you ain't crazy about me.

Emma.—Well, you oughtn' to be so disagreeable, then you would have some friends.

Matt.—Ah don't know, Ah recken Ah gets along just as well without 'em.

Emma.—No, you don't. Ain't nobody gets along just as well without friends.

Matt.—When you ain't got so many friends you ain't got so many people to come around and eat you up.

Emma.—Ain't nothin' in bein' so stingy.

Matt.—Ah ain't givin' nobody nothin'; that's why Ah'm tellin' you to tell them two fools to keep out o' here.

Emma.—Ah ain't goin' to insult nobody.

Matt.—If you don't tell 'em Ah will; cause Ah don't want 'em in here. That settles it.

Emma.—Ah ain't makin' no more enemies. We got enemies enough.

Matt.—You don't look out for ma int'rest much.

Emma.—Yes, Ah do; Ah'm thinkin' for you eve'y minute o' ma life, but you don't know it. You never will know it till you get in a big pinch.

Matt.—There ain't no use of us quarrelin'. We quarrel too much anyhow, Ah reckon.

INVINCIBLE MUSIC
THE SPIRIT OF AFRICA
Drawn for THE CRISIS by Aaron Douglas

Emma.—Ah reckon so too.

(*He begins to pick his banjo again and after looking at him for a moment half fondly she goes back to the kitchen. There are a few minutes of silence save the picking of the banjo. Presently Emma reappears at the door and addresses Matt in kinder tones.*)

Emma.—Matt!

Matt.—Huh?

Emma.—Is you got any money?

Matt.—No.

Emma.—That's mighty funny.

Matt.—Funny how?

Emma.—You workin' eve'y night makin' good wages, and you don't give me nothin' but the money to run the house. What does you do with the rest of it?

(*Matt is silent.*)

—You mean you ain't got a cent, Matt?

Matt.—Ah ain't got no spare money.

Emma.—No spare money?

Matt.—No.

Emma.—Well, what is you got?

Matt.—Ah got five dollars Ah was savin' to buy some music with.

Emma.—You wouldn' buy music when Ah need the money for somethin' else, would you, Matt?

Matt.—What you need money for?

Emma.—Ah need shoes for one thing.

Matt.—Ah need shoes too.

Emma. (*Coming forward and showing her worn shoes.*)—Look at mine.

Matt. (*Looking at them.*)—They is pretty bad.

Emma.—There ain't nothin' to 'em but uppers.

Matt.—How much your shoes goin' to cost?

Emma.—Ah don't know. You c'n get 'em second handed if you want to. You ought to get a good second handed pair for two or three dollars.

Matt.—Ah tell you what Ah'll do.

Emma.—What?

Matt.—Ah'll get you them shoes if you'll tell Sam and Adam to keep out o' here.

Emma.—Why don't you tell 'em, Matt?

Matt.—Ah tell you the truth, Emma, Ah don't want to tell 'em cause Ah don't want to have no more trouble. Time Ah tell 'em to stay out Ah know they'll start a argument, then Ah'll have to beat 'em up like Ah done once before. And Ah get tired fightin' sometime, deed Ah do.

Emma.—Ah'll tell 'em then.

Matt. (*Rising.*)—All right, Ah'll go get the shoes.

Emma.—Go out the alley through the back way to that Jew store. Ah seen some second handed ones in the window.

Matt.—What size you want?

Emma.—Sevens.

Matt.—What kind?

Emma.—Black. That's the only kind Ah ever wear.

Matt.—A pair o' black sevens. All right, if Ah can't get 'em there Ah'll get 'em somewhere else.

(*He goes out through the kitchen leaving his banjo on the table. Emma picks up the banjo, looks at it and shakes her head. As she puts it down and starts back to the kitchen Sam and Adam enter from the other door. Sam is 33, taller than Matt, but not so sturdily built. Adam is 30, about Matt's height, but not so stout as Matt is. Both are careless loafers; the former is gruff with a mean temper; the latter is lively and playful.*)

Adam. (*As they enter.*)—Hi, Emma.

Emma. (*Stopping in the doorway and speaking in unwelcoming tones.*)—Hi.

Sam. (*Roughly.*)—What's the matter with you?

Emma.—Nothin'.

Sam.—Got anything to eat?

Emma.—No.

Adam.—That's mighty funny. You used to always have somethin' to eat round here.

Emma.—Don't you all never think about nothin' but eatin'?

(*Sam and Adam look at each other puzzled.*)

Sam. (*Sitting at the left of the table.*)—Is you and Matt been fussin' this mornin'?

Emma.—No.

Adam. (*Sitting on the table.*)—Somethin' must be wrong; you never did act like this before.

Emma.—Ain't nothin' wrong with me.

Sam. (*Looking towards the kitchen.*)—Seems like Ah smell cabbage. Ain't you cookin' cabbage?

Emma.—Yes.

Sam.—Thought you didn't have nothin' to eat.

Emma.—Them cabbage is for Matt's dinner.

Sam.—Can't we have some?

Emma.—No, Ah ain't goin' to let you all eat up his dinner.

Adam.—Ah know what's the matter now, Sam.

Sam. (*Turning to him.*)—What?

Adam.—Matt's been spoonin' with huh and turned huh against us.

Emma. (*Angrily.*)—You go to the devil.

(*She goes quickly into the kitchen.*)

Sam.—Ah'll bet that damned bully's been talkin' about us.

Adam.—Ah'll bet so too. Lend me your knife.

Sam. (*Handing Adam the knife.*)—Ah'd like to run this between his ribs.

Adam. (*Taking the knife and taking a match from his pocket.*)—Don't let him see you first.

Sam.—He ain't as bad as you think he is.

Adam. (*Making a tooth-pick with the match.*)—Ah'll always remember how he beat us up once.

Sam.—He won't never beat us up again. Ah got him in the palm o' ma hand.

Adam. (*Putting the knife into his pocket.*)—How you goin' to stop him from beatin' us up?

Sam. (*Holding out his hand.*)—Wait a minute, gimme that knife.

Adam.—Lemme keep it a day or two.

Sam.—No, give it right back here now.

Adam.—Ah'll give it back to you tomorrow.

Sam. (*Catching him by the pocket.*)—No, give it right here now.

Adam.—What's the use o' bein' so mean?

Sam. (*Looking him in the eye and speaking more firmly.*)—Gimme that knife! Give it here!

Adam. (*Putting the knife on the table.*)—Don't be such a sorehead.

Sam.—You better stop kiddin' with me. Ah don't feel like kiddin' today. Ah feel like runnin' this thing in a certain feller's ribs.

Adam.—Don't cut at him and miss him, cause if you do you know what'll happen.

Sam.—Ain't nothin' goin' to happen. Didn' Ah say Ah had him in the palm o' ma hand.

Adam. (*Laughing.*)—You tryin' to kid me.

Sam.—No, Ah ain't kiddin'. Ah don't kid when Ah talk about him. Ah could tell you a thing or two if Ah wanted to. You know they ain't caught the one that killed old man Shelton yet.

Adam. (*Interested.*)—You talk like you know somethin'.

Sam.—You c'n bet your life Ah know somethin'.

Adam.—What is it?

Sam.—That's all right, Ah'll talk at the right time. Watch me call huh in here and bawl huh out. (*Calling.*) Emma! Emma!

Emma.—What?

Sam.—Come here.

(*Emma comes to the kitchen door.*)

Emma.—What you want?

Sam.—Is Matt been talkin' about me?

Emma.—What would Matt be talkin' about you for?

Sam.—Ain't no use o' lying, Ah know somethin's been goin' on. Now, what is it?

Emma.—If you want to be told, Ah'll tell you, all right. Matt don't want you and Adam hangin' round here eatin' up his grub.

Sam.—Oh, he don't, don't he?

Emma.—No.

Sam.—Ah reckon you don't neither.

Emma.—That ain't for me to say. Matt rents the house and buys the grub and it's up to him to say who he wants round and who he don't.

Adam.—Ah told you Matt had been lovin' with huh.

Sam.—Well, Matt better be careful; Ah know a thing or two about him.

Emma.—Now there ain't no use o' you goin' and makin' up nothin' on Matt.

Sam.—Ah ain't makin' nothin'; this is the truth. Ah seen it with ma own eyes.

Emma. (*Interested.*)—You seen what?

Sam.—Ah know it'll knock you baldheaded when Ah tell you.

Emma.—You better be careful when you talk about Matt; that's all Ah got to say.

Sam.—Careful or not careful, Matt killed old man Shelton and Ah seen him do it.

Emma. (*Excitedly.*)—It's a lie! you know it's a lie!

Sam.—No, it ain't no lie. Ah seen him do it, and if he ain't careful how he acts with me Ah'll get him strung up by his neck.

Emma.—Don't eve'ybody know that the one that killed old man Shelton got away and ain't never been caught.

Sam.—Matt's the one that got away and ain't never been caught.

(*To be concluded in the March* CRISIS)

At Princeton

A Student World Court Conference

MABEL HOLLOWAY

Miss Holloway is a senior at Howard University and comes of a remarkable family. Her grandfather was delegate to the M. E. General Conference in 1876. Her father has served 35 years as a clerk in the Greenville, S. C., post office. He has 9 children. Of these 5 are college graduates, 3 are in college and 1 is a senior at Tuskegee. Miss Holloway writes:—"I imagine that it will interest you to know that for a number of years I have been an agent for THE CRISIS *at my home."*

THE National Collegiate World Court Conference held at Princeton University December 11-12, 1925, had a two-fold purpose:

(1) To crystallize student opinion of the entire country on the World Court with the subsequent presentation of a resolution to President Coolidge.

(2) To inaugurate a permanent organization of which the purpose will be the formation of enlightened and militant student opinion on all questions of national and international importance.

The Conference was planned by an Executive Committee which was composed of the following students:

Lewis Fox—Princeton, Chairman.
Edna Trull—Barnard, Secretary.
Harriet Hopkinson—Bryn Mawr.
Edward Miller—Dartmouth.

WOMEN STUDENTS AT THE CONFERENCE; MISS HOLLOWAY IS IN THE BACK ROW

Frederick Field—Harvard.
Mabel Holloway—Howard.
William Stevens—Lincoln.
John Elliott—Michigan.
G. F. Hixon—New York University.
Roy Veatch—Oregon.
Rachel Dunoway—University of Texas.
Arthur Moor—Stetson.

A. T. Roy—Washington and Lee.
Arthur Robertson—Yale.

The question of the World Court was debated by Senator Lenroot and Clarence Darrow on the night of December eleventh.

On the morning of December twelfth discussion groups were formed; in these groups such topics as: "The Significance of the Locarno Conference", "Education as a Preventative of War", "Imperialism and World Peace" were discussed.

The afternoon of the same day there was an open forum in which was discussed the ways and means by which the United States should join the World Court.

The evening program of December twelfth was lengthy. The resolution which was sent to President Coolidge was read and accepted by the Conference. Herbert S. Houston, member of the American Committee of the International Chamber of Commerce, and Dr. George E. Vincent, President of The Rockefeller Foundation, were the two speakers for the evening. After these two speakers the second purpose of the Conference, which was the feasibility of establishing a permanent Union of American Students, was considered. After discussing the possibility of such a union a temporary constitution, which had been formulated by a small committee, was accepted by the entire group. Following the acceptance of the constitution the officers were elected as follows:

Lewis Fox—Princeton, President.

P. S. Green—University of Georgia, Vice-President.

Marguerette Fleming—Ohio State, Secretary.

John Elliott—Treasurer.

As the constitution provided, the United States was divided into seven regions and from each there was a person elected to serve on the Executive Committee of the organization. During this election the race issue came up. This issue was brought out very distinctly when Roland Kizer of Louisiana University withdrew his college, after the election of Mabel Holloway of Howard University to represent all southern colleges on the Executive Committee of the permanent Union of American Students. The withdrawal of Louisiana University was accepted by the Conference. The question was discussed very frankly from every angle. The first compromise offered was, that since there were two distinct groups in the South there should be two representatives from the South. The delegates from other regions quickly saw the injustice of such an action and protested very strongly. After a prolonged discussion, as the disruption of the federation was threatened, the following compromise, which seemed just, was accepted by the Conference: That there should be two representatives from each region, thus making the membership of the Executive Committee fourteen instead of seven.

All delegates were cordially welcomed at Princeton. There was no discrimination whatsoever. There was a keen sense of cooperation; every one regretted the unpleasant situation that occurred.

What does it all mean—are not students beginning to face national and international issues frankly and firmly, and trying to find a practical means of solution? I believe that it is only through education, personal contact and love that these problems will be solved.

Joy

LANGSTON HUGHES

I WENT to look for Joy,
Slim, dancing Joy,
Gay, laughing Joy,
Bright-eyed Joy,—
And I found her
Driving the butcher's cart
In the arms of the butcher boy!
Such company, such company
As keeps this young nymph, Joy.

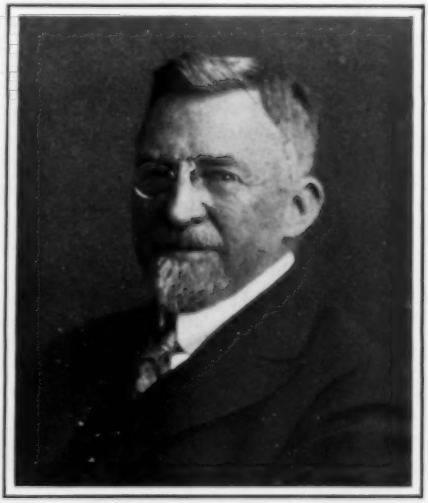
Harmon Awards for Distinguished Achievement

GEORGE E. HAYNES, Ph.D.

Secretary Commission on the Church and Race Relations, Federal Council of Churches

TWELVE days before his father was wounded at the Battle of Pittsburgh Landing, William E. Harmon was born at Lebanon, Ohio. The father was an officer in the Union Army and after the Civil War was stationed with Negro troops at Fort Sill in the Indian territory. Here young Harmon lived from the age of six until he was fourteen and knew intimately the Negro men of the regiment and the frontier life.

He attended medical school for one year but his father's financial condition then compelled him to leave and he went into business as a nursery salesman at Cincinnati, Ohio. From that he turned to real estate in that city and began selling homes on the installment plan. Hundreds of millions of dollars in real estate have since been sold according to the exact terms of the original contract which he drew.



WILLIAM E. HARMON

A few years later Mr. Harmon moved to Boston, Massachusetts, as his business began to take on larger scope, and about twenty-five years ago he transferred his headquarters to New York City where he has resided ever since. During his whole business career he has been interested in assisting young men to get a college education and the form of his assistance has always been that of loans to them on a business basis. Thus arose the Student Loan Fund of the Harmon Foundation and in addition to that he has tried to stimulate communities in purchasing playgrounds and recreation centers and has given awards for competition among boy scouts and others.

Since his boyhood Mr. Harmon has had admiration and sympathy for Negroes and has desired to help them through his fundamental policy of stimulating initiative. Recently it occurred to him to offer some special awards and with this idea in mind he turned to the Commission on the Church and Race Relations of the Federal Council of Churches. This Commission has assisted him in working out a plan of awards which was briefly summarized in the January issue of THE CRISIS.

The William E. Harmon Awards for Distinguished Achievement are especially designed to bring recognition to persons who have made worth-while achievement but who are not known. It is hoped that these awards will prove so satisfactory to the donor that after a trial period of about five years they will be made permanent.

ELIGIBILITY

Seven awards are open to Negroes of American residence, male or female, and an eighth award is open to any person of American residence, white or colored, male or female. Preference will be given naturally to persons who have not heretofore received marked recognition.

NOMINATIONS AND APPLICATIONS

Nominations and applications should be filed on or before June 1 with George E. Haynes, Secretary of the Commission on the Church and Race Relations, 105 East 22nd Street, New York, on forms that may be obtained by addressing him.

All nominations for the current year must be filed between January 1 and June 1, 1926. They must be in writing, on regular forms, and may be accompanied by books,

printed matter, manuscripts, descriptions or other material evidence of achievement. Announcement of the successful candidates will be made on or about December 1, 1926, and the awards will be given January 1, 1927. All matter submitted must be prepaid by postage or express or it will not be received. No manuscript or other material will be returned unless full postage or express charges are enclosed. Each recommendation or application must be supported by copy of a book or other publication, by manuscript, photograph or drawing with descriptions of art object or of other material submitted by any candidate or on his behalf.

JUDGES

The judges will be five (5) in number for each field of award, three (3) of whom shall be persons recognized as outstanding for their ability and knowledge of the particular field in which they are asked to be judges. At least one (1) of these three judges in each field will be a Negro. The other two judges will be members ex-officio representing respectively the Commission on the Church and Race Relations and the Harmon Foundation. The decision of the judges on any award will be final.

TYPES OF AWARDS

1. *Award in Literature.* First award $400 and a gold medal; second award $100 and a bronze medal. This class to be interpreted to mean poetry, short story, essay, book, newspaper, editorials, or a play of two or more acts. In case two achievements of equal distinction in two different types of literature are made, the award will be duplicated if the judges decide this necessary.

2. *Award in Music.* First award $400 and a gold medal; second award $100 and a bronze medal. This field includes song scores, instrumental scores for single instruments or ensemble, oratorios and operas, performers in instrumental and vocal music and the drama.

3. *Award in Fine Arts.* First award $400 and a gold medal; second award $100 and a bronze medal. This field includes painting, drawing, engraving, modeling, sculpture and architecture, or any other of the fine arts.

4. *Award in Industry including Business.* First award $400 and a gold medal; second award $100 and a bronze medal. This field includes creative achievements in agriculture, manufacturing and mechanical pursuits, or trade and commercial enterprises. Monetary results will be considered incidental by the judges.

5. *Award in Science including Invention.* First award $400 and a gold medal; second award $100 and a bronze medal. This field includes achievements in any of the physical, biological or social sciences or inventions of proven utility or promise.

6. *Award in Education.* First award $400 and a gold medal; second award $100 and a bronze medal. This includes achievements in the field of educational philosophy, organization, content, method or practice and educational publicity.

7. *Award in Religion.* First award $400 and a gold medal; second award $100 and a bronze medal. This includes achievements in religious organization, religious education, social service in connection with recognized religious agencies or any outstanding contribution to personal religion or theology.

8. *Award in Race Relations.* One award, $500 and a gold medal. To any person of American residence, white or colored, who has made the greatest contribution toward improving the relations between the white and Negro peoples in America.

CONDITIONS

1. No award will be made except for some achievement of an outstanding character that is a distinct contribution within its given field. As these awards are to be given for achievements of national significance and interest, in case there are no entries in any class having this outstanding character, no award will be given.

* * * * * * * * *

4. If, in the opinion of the majority of the judges in any one field, the best interest of the successful candidate for the award can be most effectively conserved by using the cash so awarded for the further training of such candidate the amount of the award may be so expended.

5. In the case of art objects other than pictures, models of inventions or other material objects submitted to judges, only photographs or drawings with written descriptions will be accepted. Neither the Commission on the Church and Race Relations nor the Harmon Foundation will be in any way responsible for expenses or losses to candidates in connection with any award.

6. Performers in vocal and instrumental music and in the drama will be judged on the basis of general approval by competent critics within the field of their achievement.

7. No person shall receive more than one first award.

8. Awards will be limited to work completed during the twelve months ending June 1, 1926, but the achievement may include also work of a candidate for years preceding, provided that the completion of the achievement falls within the twelve months covered by the award.

9. All literature submitted as evidence of achievement in that field must have been previously printed and published except manuscripts of books, which may be submitted in manuscript; but in that case the manuscript must be typewritten. All musical scores of 8 or less octavo pages submitted must have been previously published or accepted by a reputable publisher. Neither the Harmon Foundation nor the Commission on the Church and Race Relations, however, assumes any responsibility for publication of any manuscript or musical score.

To a Loved One

LOUISE WALLACE

Mrs. Florence B. Price, of Little Rock, Arkansas, has discovered a promising young poet in the person of Miss Louise Wallace of Fort Smith, Arkansas. Mrs. Price writes us: "There is no one close to encourage her. Her mother is dead. . . . She has never been to college for she's been too busy sending all the other brothers and sisters there. This self-effacing girl shows ability, fineness of character and generosity."

UP from the ashes of my house
I build again.
And in the cup of dregs
I pour new wine.
Through the bitter pain of birth
Life creeps—
Its wailing lips
Wet with dewy sweet.

Thy mouth is a scarlet stain
That seeps
Bitter and sweet together.
Thine eyes are dancing pools
That laugh
In fair and stormy weather.
Thy heart is a bird that soars
And sings
Up to the feet of God;
And from thy wings drops down
To me
One shining azure feather.

Some spin dreams
That are drenched in sun;
And some are woven in mist
Of moon and gleam of stars.
Others soak in blood and tears,
Know sorrow through the years.
But mine are woven warp and woof
Of You—the love of You!

Thy heart's a violin
And Caprice doth draw the bow.
Its music throbs and in ecstasy
It rises to the stars,
But forever doth return
A minor strain—
A note of pain.
Life! The slow sad-sweet murmur
Of April rain.

The Moon hath laid her hands on thee!
The Moon and the Summer Night.
The jasmine flower did the Night
Steal for thy perfume.
The passion flower did she crush
To paint thy sleeping mouth.
And for thy hair she took her veil—
And the lovely Moon looked deep,
Ah, deep into thine eyes.
But an elfin breeze passed by and snared
A singing bird from the trees,
And forever it beats its imprison'd wings
Against the bars of thy heart.

Thine eyes hold hunger
Stark and cruel,
As theirs who, dying,
Wail for bread.
Thy mouth holds yearning
Unfulfill'd,
As theirs who weeping,
Kiss their dead.
Thy breast is wet
With thy lover's tears.
Hath not his desire
Reached thine ears?

Why quell Desire
Since through its pain
Comes Life?
Why strain Life slow
As through a sieve
Since at its end
Comes Death?

Some say that Life
Is but a night
Whose stars are blotted
Out by Day.
And others sing that Life's a kiss—

Taste well its sweetness
While ye may!

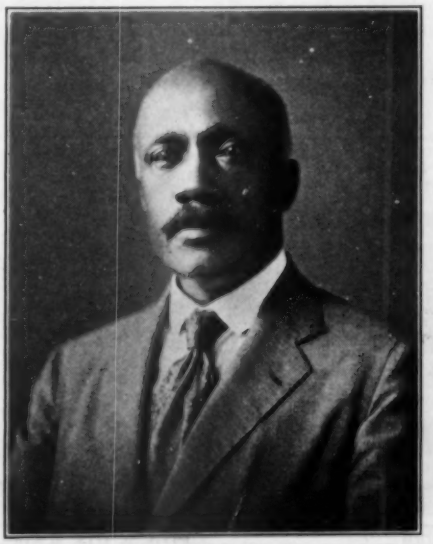
I love thee, and straightway
My heart is turn'd to a lovely thing—
A dusky garden where at eve
The scent of the jasmine clings.
I want thee—and my thoughts
Are swallows homing on the wing.
I have thee in my arms;
That heart of mine, those thoughts
Are a mocking bird that sings!

An Organist

The story of a colored man's remarkable achievement in a white community

WILLIAM H. BUSH was born in New London, Connecticut, February 15, 1861. His father, Aaron Bush, worked in a nail shop and his mother was the daughter of a California forty-niner who had accumulated some wealth and who gave his daughter a musical education. Bush was educated in the public schools and came under the influence of Charles B. Jennings, an excellent musical director, who soon took notice of the musical gifts of this boy. He encouraged his mother to give him lessons on her melodeon and later he received lessons from Mr. Jennings on the school organ. Soon he was playing for the Sunday school and entertaining his white fellow students in his home and in theirs. He conducted a class of singers in his neighborhood once a week and occasionally gave a little concert.

As he grew to young manhood he became acquainted with Preston Hamilton, a colored man, an ex-slave who had made a success in building organs. From him he received a set of old pedals and then was given a cast off organ of one of the city missions. With help he made himself a pipe organ. All the boys in the neighborhood were interested in the new instrument and were hanging around to see the young man "play with his hands and dance with his feet", as they called it. He hired a white boy, (who is now proprietor of a large clothing house) to blow his organ at two cents an hour. He then tried to get permission to play on the ten thousand dollar organ of the white First Congregational Church and his old teacher, Mr. Jennings, finally secured him permission.



WILLIAM H. BUSH

Bush was at this time about eighteen years of age and for five years he pursued his music and studied English, German and other high school branches with a private teacher. He played the organ at the Bradley Street Mission for fifty cents a service and proved a great drawing card. He was allowed to use the church organ once a week for practice while his father blew it for him. Then came his opportunity. Mr. Jennings, the regular organist, and Mr. Bush's instructor, got a felon on his finger and sent for Bush in haste to play the next morning. He went through the services without a hitch and the congregation could hardly believe that a colored boy had played. Mr. Jennings was disabled for six months and during the time Bush continued to play. When Mr. Jennings recovered Mr. Bush was hired as organist by the Methodist church and paid one hun-

dred and fifty dollars a year. After that he was hired as assistant organist at the Congregational Church.

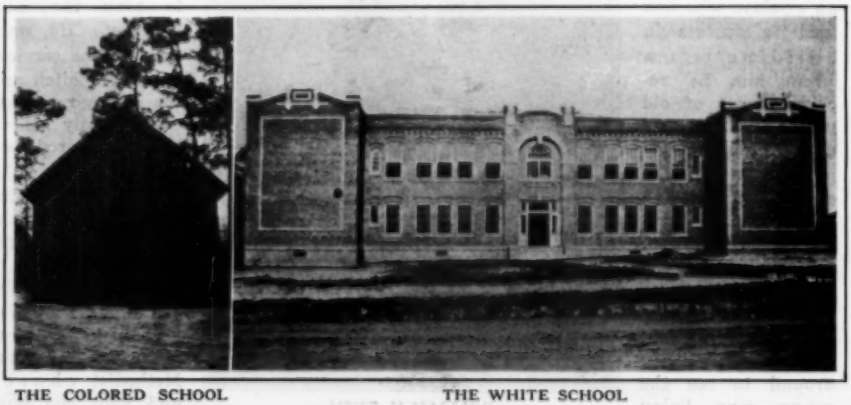
White friends continued to give Bush opportunities for further study in composition, rhythm and key board and at one time his teacher presented him in recital. The organist of the Second Congregational Church, the richest church in the city, resigned and went to Europe for study. Candidates applied from all parts of the country and among them Mr. Bush applied. He was about twenty-three years old at this time. The committee hesitated to engage a colored organist but finally left the matter with the chairman of the committee. He engaged Mr. Bush for one year. Finally Mr. Bush was made, not simply organist, but director of the choir and a quartet of paid singers was hired whose work became noted. The church was so pleased with the work of their organist that they arranged for him to go to New York weekly and study with Dr. Samuel Warren of Grace Church.

In 1887 he gave his first recital at the church assisted by Dr. Warren and during the thirty-five years in which he was there as organist he repeated these concerts from year to year and they were always eagerly awaited.

Mr. Bush has a special love for Bach and nearly always opens his recitals with a Bach prelude or fugue. In later years Mr. Bush studied with some of the most noted organists of both this country and Europe and has given recitals in many parts of the country. In 1904 he was chosen with five other Connecticut men to play at the St. Louis exposition. Among his fellow performers were Professor Parker of Yale University and Harry Rowe Shelley. Mr. Bush's recital took place August 24, 1904, before an audience of five thousand and on an organ which cost one hundred thousand dollars and which is now in the Wanamaker store in Philadelphia.

Mr. Bush's work has been confined almost solely to his church and his pupils. His classes come within a 600 mile radius of New London. After his return from St. Louis he was commissioned to install a new electric organ in the Second Congregational Church. It is estimated that he has taught over a thousand people in his community and some of his pupils are holding responsible positions in many parts of the country. Mr. Bush's recreations are painting and sketching, and sharp shooting; in this sport he has won high scores, being a member of the New London Gun Club. He is an expert billiard player and good bowler and plays excellent chess. He has considerable holdings in real estate and is financially independent. He is a member of the American Guild of Organists.

And yet, with all this, Mr. Bush cannot be quite an American; he cannot indeed be quite a man. His presence at a great meeting of organists in any American city would constitute a "problem"; if he traveled to Florida he would be lucky to escape the "Jim Crow" car and to have a sleeping car berth. If he went to Mississippi he might be lynched. And this is the essence of the Negro problem.



THE COLORED SCHOOL THE WHITE SCHOOL

FREE AND EQUAL EDUCATION AT BLOUNTSTOWN, FLORIDA

The Horizon

¶ The Norman Players of Philadelphia delighted an audience of playlovers at St. Peter Claver's Auditorium, with the presentation of three one-act plays. These were "Frances", by G. D. Lipscomb, "The Persecuted Wife", by George Ade, and the "Hour Glass", by William Butler Yeats. It was the consensus of opinion that these performances were the best seen among colored folk in Philadelphia for many years. The Norman Players are endeavoring to establish a Little Theatre in the Quaker City.

¶ A group of women ran a baby contest in St. Louis and raised more than $1550 for the N. A. A. C. P. They are exceptional workers and should be an inspiration to other groups working for the benefit of the Negro.

¶ Members of the Colonial Council of St. Thomas and St. Croix, D. Hamilton Jackson and Jean Hestres, report a change for the better in the attitude of the United States Naval authorities toward the Virgin Islanders. These members, however, are carrying out their original plan of reporting to Washington, D. C., in order to begin the congressional campaign for the islands which have been without a civil government since their acquisition by the United States from Denmark in 1917.

¶ Countée Cullen has won the Witter Bynner undergraduate poetry prize for 1925. He had already held second honors in the contest for 1923 and 1924. Poems were submitted from students of various universities. The judges were Witter Bynner, George Sterling and Sarah Teasdale.

THE ST. LOUIS N. A. A. C. P. COMMITTEE

Dr. T. C. Unthank | Mrs. Dora E. Harris | Miss Bertha J. Thomas | Dr. G. A. Myers

¶ The staff of the Colored Division of the Kansas City General Hospital is now made up completely of colored doctors. Up until 1925 there had never been a complete staff of Negro physicians, the staff being made up of white doctors with colored men assisting. In 1924 two Negroes were given staff appointments, Dr. J. E. Perry as head of the Surgery Service and Dr. Thomas A. Fletcher as head of the Eye, Ear, Nose and Throat Service. In 1925 a committee composed of Drs. Thomas A. Jones, D. M. Miller, Wm. J. Thompkins, L. A. Tilman and G. W. Brown urged before the Hospital and Health Board that the staff be composed entirely of Negroes. This was granted. The first superintendent was Dr. Wm. J. Thompkins, appointed in 1914, serving two years; in 1916 Dr. T. C. Unthank was appointed, serving two years; in 1918 Dr. Thompkins was again appointed, serving four years; Dr. J. F. Shannon was next appointed and upon his death Dr. L. W. Booker was appointed; in 1924 the present incumbent, Dr. T. C. Unthank, was again appointed.

The present paid staff consists of Dr. Unthank; Mrs. Dora E. Harris, social service worker; Miss Bertha J. Thomas, superintendent of nurses; G. A. Myers, house surgeon; Dr. E. H. Lee, clinician and contagious diseases; Dr. M. D. Brooks, head of the pathological department; Dr. L. W. Turner, head of the x-ray department; Dr. W. H. Bruce, visiting physician.

¶ After 38 years of service in the Railway Postal organization George Renick Hicks of Chillicothe, Ohio, has retired and is now on the pension list. When first appointed Mr. Hicks was a clerk on the Baltimore and Ohio railroad. He was then promoted to second clerk and was acting first clerk for many years. The last three years of his service have been spent in the registry department at the terminal at the Union Station at Columbus, Ohio.

¶ One of the most successful men of his calling is the Rev. William L. Cash, a

Dr. E. H. Lee | Dr. M. D. Brooks | Dr. L. W. Turner | Dr. W. H. Bruce

G. R. Hicks | Mrs. Marie Fines | Mrs. Frances C. Jarvis | Rev. W. L. Cash

graduate of Fisk University and of Oberlin Theological Seminary. He has been a successful pastor at Savannah, Ga., and Chattanooga, Tenn., and is now at Central Congregational Church, New Orleans. He has been a delegate to the National Council of Congregational Churches which has met in various places and was recently elected Second Assistant Moderator of this organization. He is president also of the National Convention of Congregational Workers Among Colored People.

¶ The new national chairman of the music department of the National Association of Colored Women's Clubs is Mrs. Marie Fines. First she is a student of piano, voice and Italian and a prospective graduate of the Wichita Three Arts Conservatory in June, 1926. She has already demonstrated her executive ability along many lines as state director of music in connection with the Kansas Federation of Colored Women's Clubs.

¶ The death of Mrs. Frances C. Jarvis of New York is the passing of a notable business woman. As a caterer Mrs. Jarvis has served some of the leading people of the country including Senator Elihu Root and Mrs. George Arends. She was born in Charleston, South Carolina, and descended from the Beard family. She came to Connecticut as an infant and was reared in Stamford. Her adult life was passed in New York City. She married John Henry Jarvis but has been a widow for thirty years. She knew her business from the marketing of the food to the serving of the coffee and was always unassuming and meticulously careful. She died in December at the age of 66 and leaves one son and a daughter, Miss Charlotte C. Jarvis, who was for many years an employee of THE CRISIS.

¶ A new Funeral Supply House has been established in Springfield, Ohio. Charles L. Johnson, its promoter, has held a position of Factory Manager for one of the leading firms manufacturing funeral products in this country.

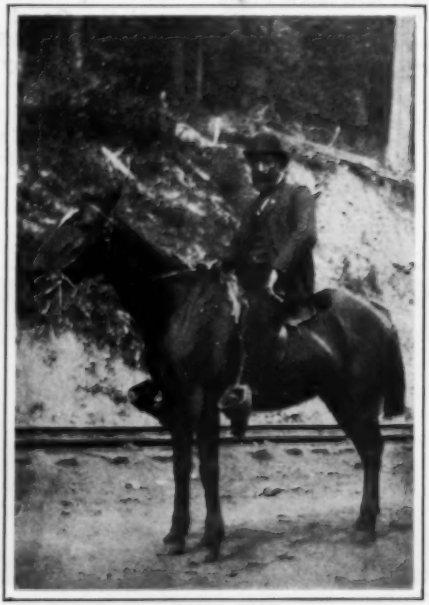
W. W. H. Casselle, Sr. | A. F. Cox | Dr. W. J. Thompkins | Edward Mitchell

COLORED BOYS' WEEK, KANSAS CITY

¶ Albert Frank Cox of the Department of Physics and Mathematics at West Virginia Collegiate Institute has entered the list of Doctors of Philosophy, receiving this honor from Cornell University, September, 1925. He is a graduate of the University of Indiana and has held appointments as graduate scholar in mathematics at Cornell from 1922 to 1924 when he was elected Erastus Brooks Fellow in Mathematics. He also received a traveling fellowship to McGill University during the same year. He is a member of the Mathematical Association of America and the American Mathematical Society.

¶ Wilcoe, West Virginia, boasts a colored Justice of the Peace, C. C. Froe. He is now 69 years of age and has held his position for 18 years.

¶ For twenty years Walter W. H. Casselle of Philadelphia has labored to make his funeral establishment the greatest of its kind in the city. His building on South Seventeenth Street occupies 5,500 feet of floor space and is equipped with a handsome foyer, tastefully furnished funeral parlors, an electric pipe organ and a piano. The parlors which fill a long felt want are so arranged that three or four funerals can be conducted at the same time or they can be thrown into a large chapel for the accommodation of large gatherings. The show rooms are well stocked with funeral accessories and there are attentive and skilled attendants. This building also houses the bookkeeping and filing department, Mr. Casselle's private office, the office of his secretary and a mortuary. The cost of the establishment and its equipment runs into $200,000.



JUSTICE FROE

¶ Boys' Week for colored youth in Kansas City, Kansas, culminated in a huge parade in which 2000 colored school boys marched down a main boulevard to celebrate the Emancipation Proclamation. Judge I. F. Bradley, president of the Civic League, was the promoter and sponsor of this idea.

¶ The history of Edward Mitchell, who lost his life in an attempt to save a prominent white attorney of Pittsburgh, is tragic. In 1917 Mr. Mitchell offered his services to the United States Army and became a sergeant in the old 8th Illinois. He went to the front three times and on the third occasion fell a victim to poison gas. After his return in 1919 he spent several months in the hospital, finally going to Camp Travis in San Antonio, Texas, where he received his honorable discharge. In 1925 he attempted to save Joseph H. Waters, a white man who was drowning in the Monongahela River. Mitchell's brother, Langston, seeing

that Edward was weakening, went to his assistance but all three of them sank under the water. His widow received the bronze medal of the Carnegie Hero Commission and a pension of $50 a month.

¶ The portrait of the late David I. Martin, founder of the Colored Music School Settlement in New York City, was unveiled in December in the great hall of City College. It is the work of E. A. Harleston.

¶ At Indiana University, Bloomington, Indiana, examinations have recently been conducted to select a number of students for advanced classes. Among the group of 36 women chosen for this distinction was Mabel Keemer of Knightstown, Indiana, the only colored student ever selected for such an honor. She is 16 years old.

¶ The colored population of Philadelphia had attained the figure of 85,000 in 1910; in 1920 it had jumped to 135,000 and has now reached more than 160,000 and is still growing. It is the second largest colored population among cities, exceeded only by New York.

¶ Lawrence A. Oxley of the State Board of Charities and Public Welfare of Raleigh, N. C., has spoken before the entire student body of Elon Christian college on the subject of Negro Progress in North Carolina. Recently Lieutenant Oxley presented welfare problems before the Christian Church in Alamance County with the result that the group went on record as favoring a definite program and stating that they stood ready to subscribe a thousand dollars toward the salary of a Negro worker.

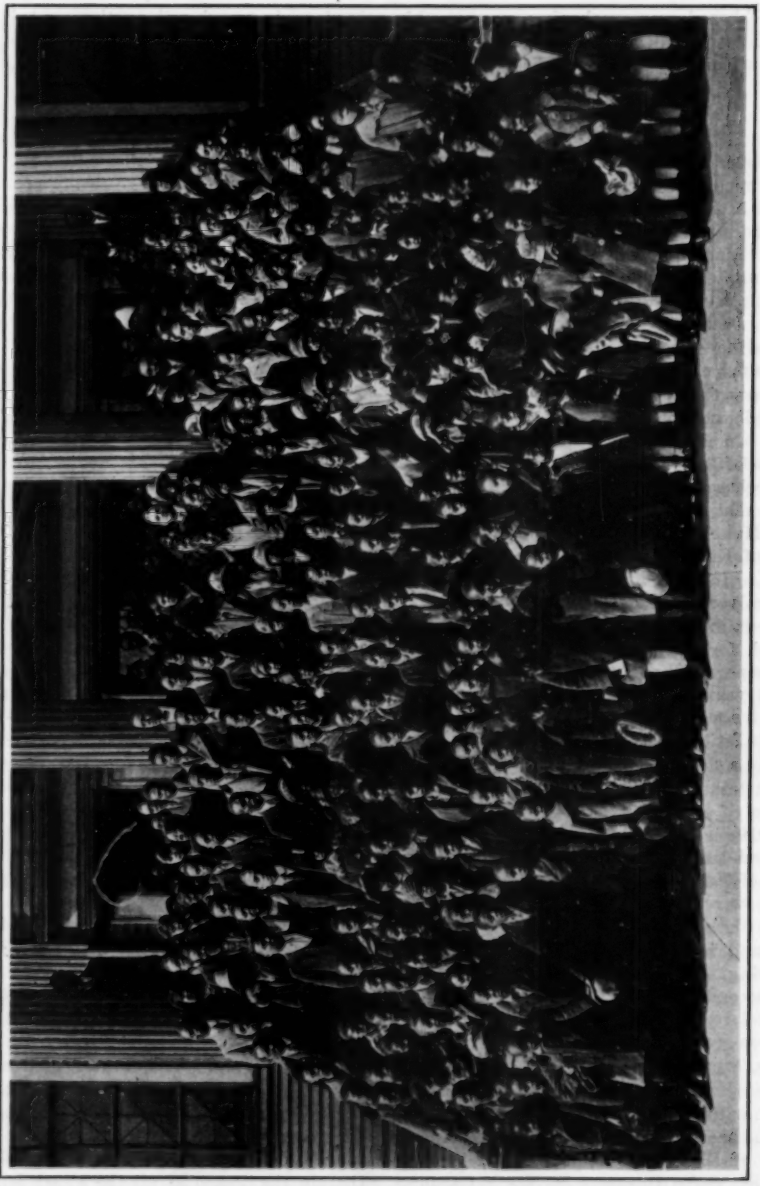
¶ Bishop W. T. Vernon, now presiding over the Bermuda, Nova Scotia, Ontario, Michigan, Illinois and Indiana Conferences of the A. M. E. Church, is moving to Detroit for permanent residence.

¶ The Association for the Study of Negro Life and History has set aside the second week of February as Negro History Week during which every one willing is to make a speech or write something about the achievements of the black man. Churches, schools and lodges are urged to participate in this campaign.

AN AFRICAN CHIEF IN FRENCH SENEGAL

¶ The Coleridge-Taylor Choral Society was founded in London in 1920 to perpetuate the memory of the late Samuel Coleridge-Taylor by performing at least one of his compositions every year.

¶ Miss Delilah L. Beasley delivered a memorial address on the afternoon of Armistice Day in the Allied Memorial Center of Oakland, California. This center is a shrine privately built by Dr. L. F. Herrick, a resident of Oakland, who applied to Congress and the State Government for permission to build it; he has collected therein the names of all the allied dead irrespective of race, color or creed. The shrine is beautifully located. On this occasion the memorial address was given especially in memory of all the colored men who died in the World War.



ST. JOHN'S C.M.E. SUNDAY SCHOOL, DETROIT, MICH.

¶ The Sunday School of St. John's C. M. E. Church, Detroit, Michigan, has upwards of 600 Sunday School pupils with Mr. H. S. Dunbar, superintendent, and Rev. A. W. Womack, pastor. This church conducts a study course for its teachers and is one of the best organized Sunday Schools in the city, and has a large regular attendance.

This church was organized in 1917 with 21 members. Its present membership is more than 2,000 and nearly all Southern states are represented. It has one of the best church buildings and parsonages in the city of Detroit.

National Association for the Advancement of Colored People

THE SWEET CASE

AT the time that this issue of THE CRISIS is going to press, the exact date for the re-trial of Dr. and Mrs. Sweet and their nine co-defendants at Detroit has not been set. When the hung jury was dismissed at the close of the first trial, the date for re-trial was tentatively set for the first week in January. Robert M. Toms, Prosecutor of Wayne County, was forced to take a trip to California late in December and the present indication is that the cases will go to trial again in February or March.

The cost of the first trial was $21,938.69. Of this amount, the National Office of the N. A. A. C. P. paid $11,377.74. In this sum were included attorneys' fees of $4000 to Clarence Darrow, $3000 to Arthur Garfield Hays, and $1000 to Walter M. Nelson. The sum of $3,377.74 was expended in traveling and living expenses of attorneys and witnesses, telegrams and long distance telephone calls, for stenographic services in securing daily transcript of record and the payment of stenographic service for the attorneys, the payment of part of fee for bail bond for one of the defendants, postage and other necessary items.

The Detroit Branch of the N. A. A. C. P. raised $6,137.64 and expended of that sum $5,811.15, leaving a cash balance of $326.49 at the close of the trial. The sums paid by the Detroit Branch included payments for detective service, witness fees, legal fees of $400 each to Cecil Rowlette, Julian Perry and Charles Mahoney, colored attorneys of Detroit, fee of $550 to Walter M. Nelson, payment of most of the daily transcript of testimony, payment of personal obligations of defendants (this item included payment of notes due on the property of Dr. O. H. Sweet, payment of mortgage on the home of Hewitt Watson, house and office rent of others of the defendants and other fixed obligations which the defendants could not meet) telephone service, telegrams and printing.

At the very beginning of the trial, in order to assure careful handling of all funds raised, the Detroit Branch established a separate bank account for the Defense Fund and appointed a special disbursing committee composed of Moses L. Walker, Chairman, Dr. E. A. Carter and J. W. Cooper. This committee was made responsible for all sums raised and disbursed. All amounts disbursed were paid out only by check signed and countersigned by at least two of the three members of the committee. No payments were made except with the full approval of all members of the committee.

The City Wide Committee under the leadership of the Rev. Joseph Gomez, pastor of Bethel A.M.E. Church of Detroit, reported the sum of $2,950.00 which it raised and which was disbursed by a joint committee representing the City Wide Committee and the Detroit Branch of the N. A. A. C. P. The amounts expended in this fashion totalled $2,650 including fee of $1000 to Clarence Darrow, $400 each to Messrs. Rowlette, Perry and Mahoney, and $450 to Walter M. Nelson.

The N. A. A. C. P.'s attorneys are prepared to go to trial again as soon as the definite date is set. Due to the full and fair reports of the Detroit newspapers during the trial, there has been a change in the sentiment of the decent citizens of Detroit, according to Detroit citizens. On the other hand, the anti-Negro sentiment as represented by the Klan seems to be more determined than ever to secure convictions but the outlook is distinctly more favorable than it was prior to the first trial.

In the account of the Sweet trial by Mr. White in the January issue of THE CRISIS, there were several paragraphs which had to be deleted because of lack of space. These paragraphs were:

"Finally, I cannot refrain from paying very high tribute to the eminent fairness of Judge Murphy; to the cordiality of the

N.A.A.C.P. PRIZE BABIES

Billy Robert Reynolds 3d Prize, Stockton, Calif.	Nazimova Erna Dunn 2d Prize, Stockton, Calif.	Richard H. Harris, Jr. 4th Prize, Gary, W. Va.	Ernest Eugene Nedd 3d Prize, Okmulgee, Okla.
Arthur Goins 1st Prize, Durham, N. C.	Sarah Ann Millet 1st Prize, Pacific Grove, Cal.	George W. Tucker, Jr. 4th Prize, St. Louis, Mo.	Joseph S. Webster, Jr. 3d Prize, N. Bedford, Mass.
Zoe Paula Houston 3d Prize, Spokane, Wash.	Constance Irene Fisher 3d Prize, Toledo, Ohio	Elbert Wisner 3d Prize, Beatrice, Neb.	Edward Wright 3d Prize, Champaign, Ill.
Euna May Petway 2d Prize, Spokane, Wash.	Laverne Smith 2d Prize, Richmond, Va.	Seabron Calhoun, Jr. 1st Prize, Oakland, Calif.	Elizabeth Mitchell Walker 1st Prize, Richmond, Va.

court attendants and especially of Mr. Frank Nolan, Clerk of the Court; to the fairness of Mr. Toms, the Prosecutor, and his associates, which was beyond question save in a few instances; and to the newspapers of Detroit for their fair reporting of the case.

"And, of as great if not greater importance is the tribute to be paid to the colored and white citizens of Detroit, particularly the former, who have unitedly and loyally worked to raise funds and do the difficult and laborious detailed work in organizing meetings, raising funds and other necessary steps towards the successful conducting of the case. To men like the Rev. Robert L. Bradby, Moses L. Walker, Dr. E. A. Carter, and others connected with the Detroit Branch of the N. A. A. C. P., to Rev. Joseph Gomez and others of the City Wide Sweet Defense Fund Committee who aided in raising funds for the defense, and to all of the others who are too numerous to mention by name who worked so faithfully in this case, the sincere thanks of the Association are herewith tendered."

The National Office sought to obtain photographs of all eleven of the defendants, of the attorneys and of the most outstanding of those who worked at Detroit in the case. The photographs did not reach the National Office in time for inclusion in this issue but it is hoped that they can be given in the March number of THE CRISIS. Most of the publicity on the case has been given to Dr. and Mrs. Sweet, the principal defendants, but the Association is eager to present the other defendants who at great personal risk and sacrifice went voluntarily to Dr. Sweet's home on the night of September 9th to aid in defending him.

NATION WIDE DEFENSE FUND A SUCCESS

THE appeal of the N. A. A. C. P. for an adequate Defense Fund to finance the Washington Segregation Case in the United States Supreme Court, the test case on the White Primary system arising in Texas, the Sweet Case in Detroit and a number of other important but less spectacular cases which it is handling has met with the most extraordinary response ever known in the history of the Association.

When the American Fund for Public Service (The Garland Fund) upon application of the N. A. A. C. P. gave the sum of $5,000 and agreed to give an additional $15,000 for a general Defense Fund provided the N. A. A. C. P. raised $30,000, there were some who were frankly skeptical as to whether or not this offer could be met. January 8, 1926, the Defense Fund stood as follows:

Total amount of contributions received at the National Office to noon, January 8, 1926	$37,475.73
Original contribution from the American Fund for Public Service	5,000.00
Additional contribution from the American Fund, contingent on the raising of $30,000	15,000.00
Further additional contribution from the American Fund	6,552.79
Contribution from Julius Rosenwald	1,000.00
Total	$65,028.52
Amount raised by the Detroit Branch	6,137.64
Grand Total	$71,166.16

This figure represents the greatest and most successful effort ever made by the friends of the Association. For many years its work has been sorely hampered because the Association has been forced to refuse aid in many cases where aid should have been given and the refusal was due to lack of funds. But with this fund the Association will be able to see the Sweet Case through, to pay the cost of the Segregation Case in the Supreme Court, to do likewise in the White Primary Case and to render aid in a number of other important cases.

In achieving these results, the Association had the aid of many of its white friends including Mr. and Mrs. Joel E. Spingarn, Mrs. Florence Kelley, Julius Rosenwald, and a considerable number who gave sums ranging from one dollar to $250. But a very considerable percentage of the total raised came from colored people. This is most gratifying, first, because it shows clearly the new appreciation of their responsibility on the part of colored people and, second, because the N. A. A. C. P.'s seventeen-year record for exactness in handling and accounting for funds raised by it and in its unspectacular but careful and uncompromising work is thus stamped with the hallmark of approval.

THE WASHINGTON SEGREGATION CASE

WHEN this issue of THE CRISIS reaches its readers, the now famous case of Irene Hand Corrigan and Helen Curtis vs. John J. Buckley will doubtless have been argued in the United States Supreme Court

inasmuch as the N. A. A. C. P. was notified by the Clerk of the Supreme Court in December that the case would be reached probably on January 5th or 6th. Decision in this case will be watched with great eagerness and anxiety as it is generally felt that it is the most important one involving the rights of colored people that has ever been argued in the Supreme Court. It will be remembered that this case involves the question as to whether or not individual property owners can include in deeds to property covenants preventing resale of the property to any person of Negro blood and, further, the right of these property owners to call upon courts to enforce such private agreements. As has been pointed out in the brief, the decision in this case will mean much more than the settling of this question as it affects Negroes. The brief states on this point:

"But why need this discussion be limited to a covenant restricting the sale, conveyance, lease or gift of land to Negroes or to any person or persons of the Negro race or blood? Following the precedent created by the decisions rendered in the Court below, similar covenants have made their appearance in various parts of the country restrictive of sales and leases of land not only to Negroes, but also to Jews. It will not take long before the prohibition will be extended to Catholics, and the entire Ku Klux Klan program of elimination might be made effective by means of restrictive covenants. By means of like covenants differences might be made between rich and poor, between members of different churches, between the descendants of those of different origins, between native and naturalized citizens, between those who have come from the North and the South, the East and the West. It would lead to positive public misfortune and were our Courts to sanction such covenants it would give rise to untold evils."

In a later issue of THE CRISIS and through the press, the full text of the decision will be given. The argument will be opened by Mr. Louis Marshall of New York and closed by Mr. Moorfield Storey. Mr. James A. Cobb of Washington is Chief Attorney and associated with the three lawyers already named are Arthur B. Spingarn of New York, Chairman of the National Legal Committee of the N. A. A. C. P., Herbert K. Stockton who, like Mr. Spingarn, is also a Director of the N. A. A. C. P., Mr. Henry E. Davis of Washington, formerly United States Attorney for the District of Columbia, Mr. James P. Schick of Washington and Mr. William H. Lewis of Boston, former Assistant United States Attorney-General.

Kenya

A Study of English East African Conditions as Revealed by NORMAN LEYS

AT the second Pan-African Congress Dr. Norman Leys read a paper on conditions in British East Africa, now known as Kenya, which aroused his hearers to the highest pitch of sympathy and indignation. This paper was but an abstract of the completed book entitled "Kenya" which now appears with an introduction by Professor Gilbert Murray and is published by Leonard and Virginia Woolf at the Hogarth Press, London. It has already gone into a second edition and it is perhaps the most important revelation of the shame of white imperialism in Africa published in the last decade. It is unfair even to try to summarize it. American Negroes ought to buy and read this book which sells at 15 shillings.

It relates the story of the stealing of the land and the enslaving of the people and the disfranchisement of Indians and Negroes under an oligarchy of white English monopolists in one of the best parts of Africa, formerly inhabited by magnificent specimens of African manhood.

Kenya is really a fertile island set in a desert sea with deserts north, south and east. Kenya Mountain rises from its northeast corner covered with eternal snow though exactly on the equator. Of the 240,000 square miles the greater part is desert. Apart from the narrow coastal strip the only land of any value in Kenya lies in this island of mountain and plateau and in the small plain between the highlands and Lake Victoria Nyanza. The shores of this island are 4,000 to 5,000 feet above sea level. The highest peaks

are 12,000 to 15,000 feet high.

The area under cultivation is less than 3,000 square miles. Outside the coast lands there are not more than 10,000 square miles which could be cultivated. Of that 10,000 square miles more than half is included in the 7,500 square miles alienated to Europeans. The first exploiters of what is now Kenya Colony were missionaries stimulated by Livingstone's appeal. Afterward by gifts to chiefs Great Britain, Germany and Portugal established their territories. By the Treaty of Berlin in 1885 boundaries between these territories were established. In 1888 the British government transferred the sovereignty of British East Africa to a chartered company, but in 1893 the British government took direct responsibility for the government of British East Africa, now called Kenya Colony, and of Uganda.

European colonization was then undreamed of. But Sir Charles Eliot proposed introducing an aristocracy of European landholders into the country. This policy was advanced between 1909 and 1912 and firmly established by Sir Edward Northie just after the war.

An Order in Council in 1898 gave the government power to acquire land and another Order in 1901 gave it the power to alienate land. In 1902 came the "Crown Lands Ordinance". Under its provisions nearly 6,000 square miles were alienated during the succeeding 13 years and in another "Crown Lands Ordinance" of 1915 crown lands were defined as including "all lands occupied by the native tribes of the protectorate and lands reserved for the use of the members of any tribe".

Even before 1915 several thousand square miles of land had been taken from the tribes. In this way "the Crown in Kenya has given to Europeans some 2,000 square miles in freehold and some 5,500 square miles in leasehold; to Indians 22 square miles either freehold or leasehold; to Africans no land at all". (p. 79)

"By that policy every vestige of legal right in land whether belonging to tribe, chief or individual tribesman was obliterated. It allowed successive governments . . . to dispose as they thought fit of the whole country and its inhabitants, irrespective of either their equitable rights or of their wishes." (p. 80)

Twenty years ago there were 10,000 square miles of first class land in East Africa sparcely populated and nearly useless to Europe. It was proposed to fill this empty space with European colonists. Today Europeans occupy 7,487 square miles of this land of which 335 are under cultivation by 1893 Europeans. But this land is cultivated by 50 or 60 thousand African employees who work for meagre wages and who grow crops which they could grow just as well at their own homes.

The effort in East Africa was to deprive people of their land and then by taxation to make them work for wages. Control has been given in Natal to Europeans who form one-tenth of the population and in Rhodesia where they form one-fiftieth of the population. The effort was made to give it to them in Kenya where they form less than one two-hundredth of the population. First, pressure was put upon the chiefs to send workmen to the farms and if the district commissioners did not make the chiefs send enough they were punished by removal and in other ways. Some took the straightforward way of levying so many men from each chief. Then the government instituted tribal police and they helped on this work.

In 1919 there was a large inflow of men and money from England and the shortage of laborers became more acute. The chief native commissioner issued a circular asking for more laborers. So bad the situation became that two bishops and the head of the Scotch Presbyterian Mission actually asked for legal compulsory labor as better than existing conditions.

"If we work out a rough calculation we shall find that the average laborer's wages for between three and four months are entirely devoted to paying the direct taxation which in Kenya falls almost exclusively on those of the African race. The only direct taxation paid by the richest European is a poll tax of 30 shillings. Nothing more clearly reveals the nature and spirit of the accepted policy of the Government of Kenya than this fact, that the largest and poorest section of the population—people as poor as can be found in the world, who suffer heavily from diseases which their poverty makes irremediable—that this dumb African proletariat has to pay at least a quarter

of its maximum possible earnings in direct taxation." (p. 199)

It is the deliberate policy of the government to induce the whole able-bodied population of African males to work for wages for private employers. Compulsory labor regulations required 60 days labor for the government from those Africans who could not prove that they had worked for wages for at least 3 months of the preceding 12. These regulations came to the notice of England and were debated in Parliament. The Colonial Office ordered the government to withdraw the regulations and submit fresh ones. No such regulations apparently have yet been framed.

The average annual wage of Africans in Kenya 3 years ago was less than 11 shillings a month. The great majority are paid about 8 shillings a month in cash. Besides this blankets and sometimes food are furnished.

"In short, the government of Kenya exercises a nearly complete control of the industry of Africans in Kenya and uses that control to increase by every possible means the profits of the European colony that depends for its existence on its artificial support by the government." (p. 207)

The result has probably been a steady and rapid fall in the African population of Kenya during the past 25 years amounting to a third of its former inhabitants. The system interferes with normal family life by separating husbands and wives.

The African not only cannot own land of his own but he cannot rent land from the European owners.

The whole European colony is organized for defense against African rebellion while except for police with European officers the Africans and Indians are unarmed.

After the end of the war Indians demanded the right to buy land and political rights. The Wood-Winterton Agreement admitted Indian claims to the franchise and to free immigration but supported the exclusive right of Europeans to own land in the Highlands. The Devonshire despatch 1923 gave a communal franchise to Indians and left the question of immigration open. It supported the doctrine of "trusteeship" for the natives of Kenya.

The publication of the Wood-Winterton Agreement was followed by a violent political storm in Kenya and armed rebellion was thoroughly organized.

The question of the immigration of Indians is still being discussed. Meantime land is still being alienated; Indians are being driven from public service and admission is being put strictly under the supervision of colonial authorities.

Grants in aid of elementary education are being withdrawn except from mission schools which teach technical education and approved trades.

Indian opinion is inflamed and jealous. Local European opinion is determined to resist by violence any extension of its exclusive privileges either to the Africans or Asiatics. The Africans are bewildered.

Industry in education is of course the critical subject. There is an immense demand for cheap, semi-skilled African labor to replace expensive Indian artisans. European opinion in Kenya thinks that it is the duty of missions to turn out large numbers of workers in metal, stone, bricks and wood, clerks, printers, telegraphists, etc., for work in both official and private employment. Many missionaries nowadays accept that duty thus urged upon them. At present, missionary trained artisans make things for European, not African consumption.

On the education of European children £22 per year per child is spent; on Indian children £2 5s.; on African children 1s.

And now comes America, Thomas Jesse Jones and the Phelps-Stokes Fund with advice. Dr. Leys says in his last chapter:

"There is, unfortunately, the very greatest danger lest any scheme for education would be influenced by the ideas hitherto prevailing both among those in authority and among the European colonists. The latter say quite plainly that the only kind of education Africans should be given is what will make them producers of wealth. That idea has been powerfully supported by a Commission of American origin that has been touring the colony. Its leader, Dr. Jesse Jones, is not always clear in expressing his ideas. But the most distinctive of them seem to be that scholastic education is unfitting for Africans in general and that they should be instructed merely in agriculture and handicrafts, and also that, 'it seems to us very important that the education programme in Africa—in Kenya—shall include two phases, the education of

the masses and the education of a sympathetic and constructive teaching force and leadership. The elements of constructive leadership are those that I have discussed before, hygiene, industry, character formation'. One prefers the conciseness of 'w-i-n-d-e-r, winder, go and clean it'. This educational theory, of course, is of hoary antiquity. People in every age have held that it is the business of the common herd not to think for themselves, but to do what they are told, with as much skill as can be imparted to them, so that 'better living' will bring to them as well as to their betters the material comforts that are the antidote to the evils resulting from free inquiry." (p. 390)

What are Jones and his Fund doing in Africa? Of this we shall write later.

W. E. B. D.

Our Book Shelf

Books Which You Must Know About Reviewed by Sympathetic Readers. All of Them Are for Sale at THE CRISIS *Book Shop.*

The Negro and His Songs. A Study of Typical Negro Songs in the South. By Howard W. Odum, Ph.D., and Guy B. Johnson. University of North Carolina Press. 1925. 306 *pages.*

THE University of North Carolina is doing excellent and sincere work in the study of the Negro. "This volume is presented simply as a part of the story of the Negro. Other volumes are planned to follow."

There are nine chapters including a general introduction, three chapters on religious songs, three on social songs, one on work songs and one on style and poetry. The authors remark that "No one who knows of the vast amount, seemingly unlimited, of native material, descriptive of the folk, the life, the regional civilization of the Negro can fail to regret its neglect. Here are language, literature, and if poetry be the product of feeling and seeing, then poetry of unusual charm and simplicity".

There is but one general criticism which can be made of the book and that is that it is a study of poetry by men who are not poets. The work is laboriously and carefully done with excellent will and intent but these sociologists do not feel the poetry inherent in the Negro although they carefully, again and again, state the fact that it is there.

Social Progress. A Handbook of the Liberal Movement. New York, 1925. 342 *pages.*

This handbook, published by *The Arbitrator* under the direction of an advisory board, is a compendium of the Liberal Movement with chapters on the profit system, the industrial struggle, oppression by government, reforms, class distinctions, war and liberal organizations. It has one page on race distinctions and an excellent bibliography.

Everyman's Genius. By Mary Austin. Bobbs-Merrill. Indianapolis, 1925. 365 *pages.*

This is a study of genius. "The history of artistic genius and, possibly, of scientific genius, seems to suggest that it is chiefly through the operations of genius that the future declares itself."

Mrs. Austin believes rather more than most modern scientists in inherent "racial" genius although her definition of race is a little vague. She says of the Negro: "The Negro, who had already acquired rudimentary harmony before leaving Africa, has, while living in a social environment where harmony is the accepted musical mode, developed an almost universal genius for it. All this is important to writers in America, since it seems to indicate that genius of pure-blooded stock, but outside the Anglo-Saxon blood stream, especially if outside the Anglo-Saxon social inheritance, will not be able to draw on any racial experience but its own, and will tend to produce art forms distinct from those developed within the Anglo-Saxon stream."

Negro Orators and Their Orations. By Carter G. Woodson, Ph.D. The Associated Publishers. Washington, D. C., 1925. 711 *pages.*

This is an excellent work most carefully done by the leading Negro historian of our day. It was started by another writer but

abandoned, and then carried out by Dr. Woodson.

"Oratory has always been fascinating to the majority of men." And here we have an anthology of the orations of American Negroes. From 1788 down until our day, the orations are arranged in chronological order and at the same time they fall into certain broad classes: The early protests, the forceful talks of men like James Forten early in the 19th century, the appeals of 1840, the abolition oratory, the oratory of defiance led by Frederick Douglass, the speeches of Negro Congressmen, the speeches on the "race problem", various panegyrics and optimistic speeches and the speeches of present day men. The selection has been made with care and is peculiarly representative. The book ought to be largely used by schools.

The Education of Negro Ministers. By W. A. Daniel. George H. Doran Company. 1925. 187 *pages.*

This is a social study made by the Institute of Social and Religious Research under the directorship of a Committee of which John R. Mott is Chairman. It consists of seven chapters and two appendices. The chapters treat of the origin of Negro theological schools, their development, their organization, their educational problems and their students.

The author has taken pains to say nothing that would offend a rather sensitive constituency. He notes that "The church has been the largest and probably the most influential organization among Negroes for more than a century".

His study is based on 52 schools of which 34 were founded by Negroes. Of these schools 15 are controlled by denominational boards, 17 by local boards of trustees under some denomination, and a third group of 20 schools which are controlled by individual boards of trustees. Nineteen of the schools are Methodist, 24 Baptist and the others Presbyterian, Congregational, Protestant Episcopal, etc. There are no full-time teachers in 18 schools; 4 schools have one teacher, 11 have from one to two, 4 have two to three, 6 have three to four and 2 have five. One has six.

The requirements for admission are low; 35 of the 52 institutions accept men with unfinished grammar school training, 8 require high school graduation. In the best schools college graduation is required for entrance upon the B.D. course.

Chapter 6 on the student factor, with its quotations from experience, conversions and theological interpretations, is by far the most interesting chapter in the book. The appendices give a detailed list of the schools and recommendations for improvement.

Between Black and White. The Pilgrim Press. Boston, 1925. 189 *pages.*

The Rev. Henry Hugh Proctor has added to the collection of personal stories of American Negroes in an attractively bound little volume. It is a readable book, careful and restrained; a little oratorical, perhaps, as a minister's word must be, and one naturally which will not offend Northerner and Southerner. And yet it speaks for black men.

Here is one characteristic bit: "It is said that God made the country, man made the city, but that the devil made the little town. The justification of this bit of satire finds itself in the fact that just a dozen miles from where I was born, in the little town of Pulaski, the Ku Klux Klan began."

The Anthology of Magazine Verse for 1925. *Edited by William Stanley Braithwaite. B. J. Brimmer Company. Boston,* 1925. 208 *pages.*

This is the 13th annual volume of Braithwaite's Anthology, a book which long since has taken its place as an annual bible of American poetry. No one who wishes to follow the outpouring and striving of the American spirit can be without this volume.

The American Negro is represented by Countée Cullen and Georgia Douglas Johnson.

White and Black in East Africa. By Hermann Norden. Small, Maynard and Company. Boston, 1924. 304 *pages.*

Here are 304 pages of a diary written apparently by an Englishman who is travelling through British Kenya. It is pleasant reading, but not particularly important. The author hands on ordinary opinions and observations and interprets them in the way most pleasing to ordinary people.

Free Negro Heads of Families in the United States in 1830. 396 *pages. Free Negro Owners of Slaves in the United States in* 1830. 78 *pages. By Carter G.*

Woodson, Ph.D. Washington, 1925. *The Association for the Study of Negro Life and History.*

Beside my fireplace there is an old pair of wrought iron fire tongs. They once sat beside my grandfather's fire in western Massachusetts. Here on page 67 of the first of these monographs is the name of that grandfather, Othello Burghardt, age, 24 to 36 with eleven in the family. His two brothers and other relatives are named in that Great Barrington home which is still standing. Then too in New York City on Watts Street is one who was perhaps my great uncle, John Du Bois. His brother, who was my own grandfather, was at that time "passing" for white. And so enshrined in these two monographs is a singularly striking history of the vicissitude of Negro blood in the United States. The work of transcription and interpretation has been done with painstaking care. Others will, I am sure, find, as I have, much interest in searching the pages. W. E. B. D.

Articles on the Negro in current literature:

"Working and Living Conditions of Negro in West Virginia." *Monthly Labor Review,* August, 1925.

"Negro Education Bids for Par." A. Locke, *Survey,* September 1, 1925.

"Environic Factors which Prohibit Creative Scholarship among Negroes." F. C. Sumner, *School and Society,* September 5, 1925.

"Negro as a Business Man." *Outlook,* September 2, 1925.

"Negro as an Artist." *Literary Digest,* September 19, 1925.

"Postscript on the Race Problem." S. Haardt, *American Mercury,* September, 1925.

"Is the Ku Klux Klan Un-American?" W. R. Pattangall, *Forum,* September, 1925.

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"This Nordic Nonsense." Franz Boas. *Forum,* October, 1925.

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Subway Station at 135th Street

EMANUEL EISENBERG

HERE is the looming splendor of blackness
Condensed in a face.
Eyes fraught with speechless ancestry
Form feeble torches in the mad desert
Of his skin.
The Negro droops:
He sleeps with the night,
Whose sly shadows retreat
Before his splendid blackness.

A buxom Negress
Ploughs her frantic way
Through the thick paths of air.
Soft sweat rains down her gleaming cheeks,
While bulbous breasts
Heave in warm confusion.
Teeth—whiter than her crooning eyes—
Chant their hueless wonder
Beneath the rich width of her lips.
She forges through the turnstile,—
World-mother with white crooning eyes.

Checking their blood's exuberance
With the placid restraint of clothes,
Suave dandies, fawn-brown of face,
Pace the station with gliding languidness.
Smooth spats cloak the restless feet.
Ah, when they dance!
Ah, when they twist slim feet
In a winding orgy of rhythm! . . . .
Calmly, they enter the pulsing train
For their various destinations.

The Looking Glass

LITERATURE

SOME Proverbs of West Africa from a compilation made by C. J. Bender:

A lie has seven variations,—a truthful story none at all.

Where there is much fussing and putting on of airs something is wrong.

You complain about your neighbor's children. How about your own?

Grass is not tobacco, nor a clinging vine a snake.

Leniency will never pay a debt.

A bath will not kill a goat.

At meal-time "Yes!" When duty calls "No!"

Do not detain your brother-in-law from work—it might rain.

Many hands will accomplish something.

Help your neighbor but do not kill yourself thereby.

To push a canoe through the mud is not as hard as it seems.

The monkey learns to jump by trying again and again.

"I scratch the ground with both feet," said the hen. "If I do not find anything with one foot I certainly shall with the other."

* * *

L. Rogers writes on a cartoon in the *Chicago Defender à l' affaire* Rhinelander:

Now dear, before I ask you to be my wife, will you kindly answer these vital questions:

1.—Did your grandfather have curly hair?

2.—Do you know whether or not your grandmother's back was the same color as her face and arms?

3.—Have you ever been as close as ten feet to a person of dark complexion?

4.—In your childhood, did you ever play with Negro children? If so, is your complexion the same now as it was then?

5.—Did your great-great grandmother ever drink black coffee?

6.—Does your aunt wear black stockings? —if so, what color are her feet?

THAT "SUBTLE FELLOW" MY, MY!

THE Springfield, Illinois, *Register* writes:

Washington was a pragmatist. He did not attempt what he believed to be impossible. He deferred to the whites. In old Southern families where the ante-bellum tradition maintains we have heard him referred to as a "good nigger".

Du Bois is at the other end of the line. He refuses to defer. "Negroes are as good as whites", he says in substance, "and they will never get justice until they demand what they want, instead of asking respectfully".

He is a subtle fellow. He can address an audience of whites and utter the most astounding heresies, the most blood-curdling blasphemies against the current order, and make his hearers like it. We have heard him fairly flay the late President Harding and General Pershing in such soft tones, so cleverly, that his hearers had no idea of what he was saying. It was all rather good fun, for his hearers, whether white or black, were far below him intellectually, and the whites felt so superior, so virtuous, so much as if they were aiding a worthy charitable cause by going to hear him speak.

Kelly Miller stands somewhat between Washington and Du Bois. He has the former's emotionalism and the latter's hatred of compromise. It is not a happy combination. His book of essays contains too much rant. The man is at moments extremely naive. His presentation of his letter to President Harding, whom, on the whole, he greatly admired, on the subject of the latter's Birmingham address on race differences, and the president's bland and evasive reply is a dead giveaway.

BLACK, WHITE AND YELLOW

IF this race problem does not drive us to suicide, it will probably some day make us die of laughing. When I was in California in 1922 I met two charming sisters, one a widow, Mrs. Georgia Hendricks Pierce, who had a small son. Both sisters were white but "colored". Mrs. Pierce kept a Tea Garden and Grill on the Cliff House Terrace and her business associate was a Japanese artist, Nayoki Ono. The couple decided to get married. Armed with a bridal bouquet they appeared before Harry Goff, marriage license clerk, and asked for a wedding license. "Nothing doing", says Harry surlily, "Whites and Japs cannot marry in California". "But I'm not 'white' ", explains the blond and pretty Mrs. Pierce. "G'wan!", says Harry. Three times they applied and were three times refused.

Then they planned a marriage on the ocean outside the three mile limit. They

MRS. PIERCE'S TEA HOUSE

hired a tug boat and a captain to perform the ceremony but alas! lawyers told them that such marriages were no longer recognized in California. At last the Czar of western morals, Mr. Goff, obtained "legal" opinion and was satisfied that Mrs. Pierce's great-great-grandfather was suspiciously dark and that whereas white and black and white and yellow cannot marry without affronting the majesty of California, yellow and cream may do so if they insist long enough.

Of course none of these prohibitions apply to whore-mongers and prostitutes. Very well!

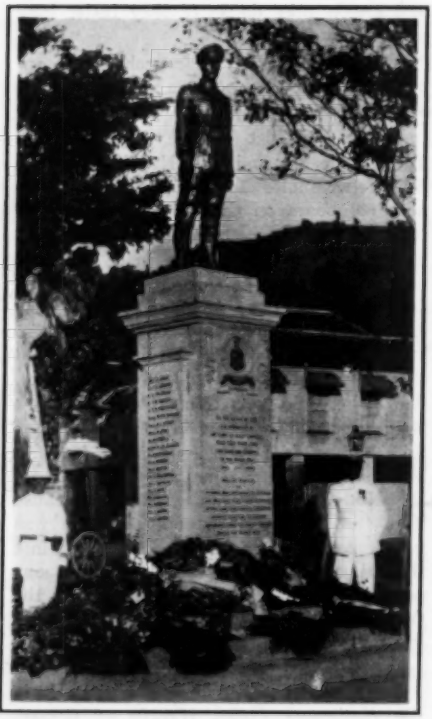
In the Buddhist Temple, a priest from Tokio made Mr. and Mrs. Nayoki Ono, one. But their troubles did not cease: Their business neighbors on Cliff Terrace proceeded to quarrel with them and call them "niggers", and finally had the bride arrested over a dispute as to the placing of a sign and sent to jail for 90 days. Finally the Japanese government interfered. The bride was released after 10 days and then the couple came east on their honeymoon. And where do you think they spent it? Hold your sides if your heart is weak, for they had a lovely rest in a white hotel in Virginia near our ever delightful friend, the Newport News *Daily Press*. Because Mrs. Ono looked white and Mr. Ono was yellow and Virginia has no laws against this particular race. "Come and visit our country home in California", write the Onos. THE CRISIS will with great and abiding joy.

* * *

To this we may add an incident related in the *Haldeman Julius Weekly* of Girard, Kansas:

What is true pride, true courtesy of race? It is not indicated by a display of mean spirits, by a blustering assertion of preju-

THE ONO-PIERCE WEDDING



THE ST. VINCENT STATUE

dice, by an act of unmannerly and indeed downright boorish intrusion—in short, by an episode such as that reported to me by Ray D. Shoemaker (Rolfe, Iowa). Mr. Shoemaker writes:

"In a Pullman car on the Union Pacific Railroad while I was making a trip to the west coast recently, I saw an athletic and congenial Negro boy playing rummy with two white girls. The boy is attending the University of California and was just returning from the national meet in Pennsylvania. The conductor came through, stopped by this group, and said they could not play cards in that car, remarking something about 'even if it was above the Mason-Dixon line'. The boy had his Pullman fare paid to Ogden, a ride of about one hour, but he got up and went to the smoker. I went to the smoking car later and talked to the young fellow. I told him that I thought it was a scurvy trick for the conductor to do, and he said, 'Yes, I had a notion to call him, but I thought it would embarrass the young ladies, so thought I had better get out'. Is it hard for you to determine which of these two, the conductor or the black boy, is the more ignorant?"

The conductor, I should say, had no real, urbane, genuine pride of race. It seems that he had so little pride, so little confidence, in the integrity of his own race that he thought it imperilled by this innocent association. Pride of race, pride of individuality, true sense and manliness were shown by the Negro youth.

SCIENCE

THE race question was by no means as serious a problem as appeared on the surface, Dr. E. Sapir, chief anthropologist of the *Victoria Memorial Museum*, told members of the Rotary Club at luncheon yesterday. Dr. Sapir believed that it was an open question whether the race to which an individual belonged made any real difference in his general ability as humanity measured up to pretty much the same average all around.

Dr. Sapir was the chief speaker at the luncheon which was held at the Russell Hotel owing to the Kiwanis convention being in session at the Chateau Laurier. President D. P. Cruikshank in introducing the speaker referred to him as one of the leaders in his profession on the continent and also to the fact that *Dr. Sapir was leaving Canada shortly to take up an important post in one of the large American universities* (Chicago).

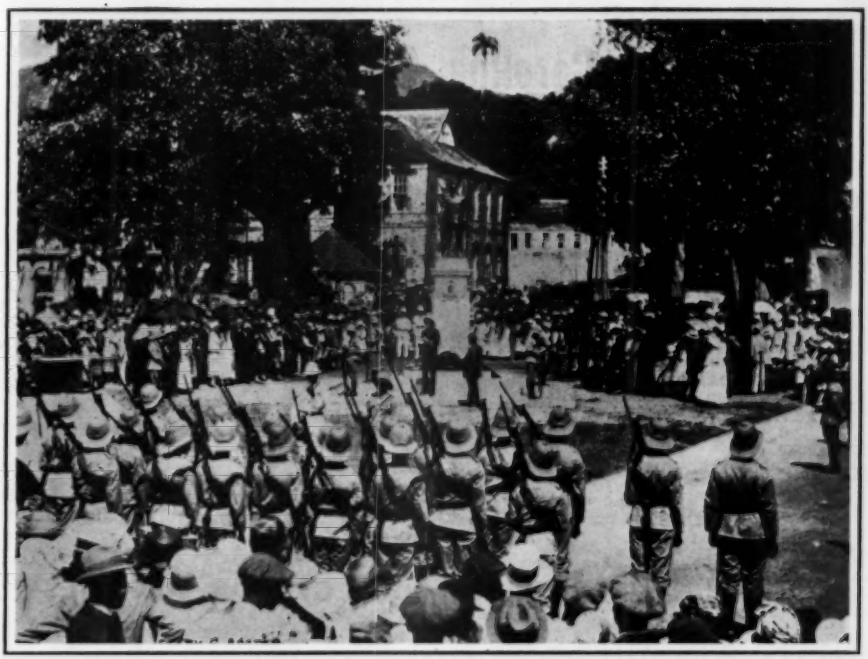
The speaker contended that after all there was little difference between races. Race was usually represented by physical characteristics, nationality was a political entity, while racial culture was the result and perpetuation of tradition, forms of government, song and literature. Race and nationality should not be confused as they did not correspond.

There was no definite race before the world today as allowance must be made for intermixture. Certain fundamental characteristics often attributed to a nationality were not necessarily the possession of any one race. It was a fallacy to assume that the Anglo Saxon culture was really connected with the Anglo Saxon people for instance. The speaker believed that if these facts could be more generally realized it would make for good will among nations and make the vexed race question no longer serious.—Ottawa (Canada) *Journal*, Sept. 22, 1925.

IN ST. VINCENT, B. W. I.

THE *Sentry* of Kingstown, writes editorially:

Wednesday, the eleventh of November, has been a red letter day in the Colony, not because it was the commemoration of Armistice Day, but because, in addition thereto, it was the day appointed for the unveiling of the monument erected by the people of St. Vincent in beloved memory of the sons of the soil who died in the Great World War. No outward sign marred in the least the unveiling ceremony of the statue and the day was fine, full of cheerful sunlight. The whole observance was conducted with



DEDICATION OF THE ST. VINCENT WAR MEMORIAL

that orderliness which is characteristic of our people, and which is common at all our public functions. The memorial is twenty feet high, and on three sides of the pillar the names of those who died in service are engraved, and on the fourth side the following inscription:

TO THE GLORY OF GOD
AND IN MEMORY OF
THE SONS OF ST. VINCENT
WHO GAVE THEIR LIVES
FOR KING AND COUNTRY
IN THE GREAT WAR
1914 — 1918
ROLL OF HONOR
OF
OFFICERS, NON COMMISSION OFFICERS AND MEN WHO WERE KILLED IN ACTION OR WHO DIED FROM WOUNDS INFLICTED ACCIDENT OCCURRING OR DISEASE CONTRACTED WHILE ON ACTIVE SERVICE DURING THE GREAT WAR.

The soldier on the top represents a typical West Indian colored man of mixed parentage.

THE SPIRITUALS

Mr. Hayes has seventy engagements in America before he returns to Europe. Much is being said of the spirituals now which Hayes interprets so beautifully. At Carnegie Hall recently he sang the Crucifixion and of this the New York *World* says editorially: "Poetry like this, with the music that goes with it, touches the stars. Let us doff our hats to the race that brought it into being."

* * *

The Chicago *Herald-Examiner* adds, speaking of James Weldon Johnson's Book of American Negro Spirituals:

Their most endearing quality is their mystery. I don't mean their strangeness. They are not odd; to us today familiar with rhythm as with melody, they all seem familiar as a banjo. But suppose you heard a banjo in a jungle which no white man had ever crossed—and suppose it tinkled of the blood of Jesus? The hair would rise on the back of your neck and the tears come to your eyes. What starlight falls upon these phrases of word and note, from what star unmapped by any astronomer? Before this book of "Negro spirituals" I stand baffled and afraid.

"O Lord, O, way down yonder by myself an' I couldn't hear nobody pray! In de valley, wid my burden, I couldn't hear nobody pray!"

And then out of the dark came the spiritual. Have art and religion ever been more intimately allied?

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